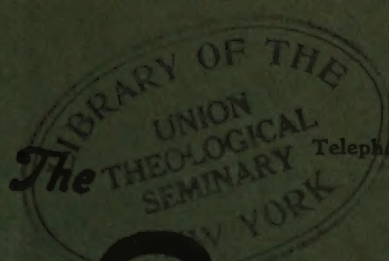


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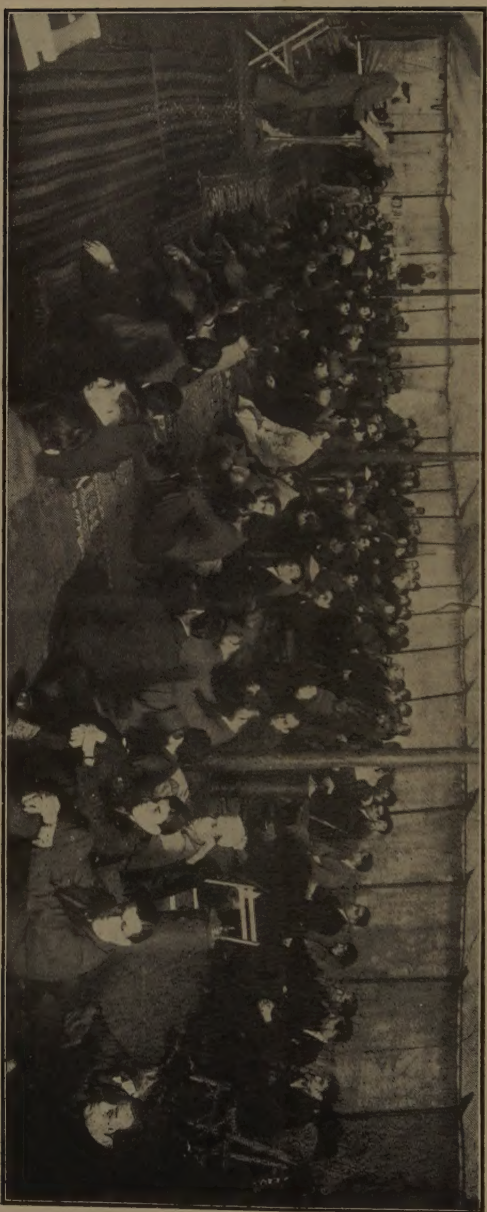
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Eid-ul-Fitr (1352 A. H.) Congregation at the Shah Jehan Mosque, Woking.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
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THE ISLAMIC REVIEW

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MUHARRAM 1353 A.H.

APRIL, 1934 A.C.

No. 4.

ISLAM'S CONTRIBUTION TO SCIENCE AND CIVILIZATION.

BY MAULVI ABDUL KARIM, B.A., M.L.C.

(Continued for Vol. XXII, page 98).

SCIENTIFIC RESEARCH IS TO THE GLORY OF GOD

This is how the Qur-án placed in the hand of man the key with which the treasure house of Nature could be opened, and Divine Revelation came to show him the way to his material progress. Everything in the universe having been intended for the use of man, it was a virtuous act for him to make research in the realms of Nature in order to discover the utility of its various components. Thus the first principle of progress—the utilisation of the forces of Nature for the needs of man—became an article of faith with the Muslims and impelled them to engage in scientific research :—

Verily in the creation of heavens and earth, and the alternation of night and day, there are signs for men of understanding, who remember Allah standing, sitting and while lying on their sides, and ponder over the creation of heavens and earth (and say) " Our Lord Thou hast not created (all) this in vain. Glory be to Thee. Save us from the chastisement of fire."¹

¹ Al-Qur-án, Chapter 111, 189-90.

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The Prophet of Islam went so far as to make exploration in the realms of Nature, which is the real glorification of God, and to place the acquisition of knowledge on an equal footing with His worship. Man was required to glorify God not by the mere expression of lip-gratitude, but by discovering and actualizing the properties and potentialities of the things He has created for supplying human needs. Realisation of the scattered bounties of God was to be the realisation of God Himself. A Muslim was to spiritualize, as it were, his whole surroundings by seeing and feeling the evidence of God's power and love in every blade of grass and in every breath of air. He was, however, forbidden to identify God with anything created by Him.

ISLAM MADE REASON THE TEST OF FAITH

Another reason why science and civilization did not make much headway before the advent of Islam was because learning was confined to a chosen few, and the mass of the people, not being allowed to use their intellect in judgment, had to accept blindly whatever was placed before them as their religion. In fact, before Islam's promulgation religion was synonymous with dogmas and doctrines, rites and rituals, and orthodoxy had placed an embargo on freedom of thought and enquiry. Whenever anyone conceived a new idea, or propounded a new theory, his co-religionists rose against him in arms, and condemned him as a heretic. Some of the most inhuman atrocities ever committed on men in search of truth were thus perpetrated in the name of religion. Now for the first time in the annals of mankind, Islam discountenanced all dogmatic teachings and made reason the test of faith. "The first thing created," says the Holy Prophet, "was reason." "God," he continues, "has not created anything better than reason. The benefits, which Allah gives are on its account, and understanding is by it,

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and by it are rewards and punishments." On another occasion the Prophet said " Verily a man has performed prayers, fasts, charity and pilgrimages and all other good deeds ; but he will not be rewarded save in proportion to the sense he employs." " There is no piety," says the Qur-án, " in turning your face towards the East or the West." All this clearly shows that Islam does not regard rituals and ceremonies as essentials of religion. *Imán* (faith) means knowledge of a thing with such a conviction as to its truth as will incite one to live up to it. The word does not signify beliefs that cannot be translated into action. Lest real religion should be confused with the doctrines and practices which Islam enjoins, these latter are called its "pillars." They are necessary only because they lead to human action ; they are of little value if unattended with virtuous acts. In fact, mere dogmatic doctrines have no significance for a true Muslim, who has to observe his religion in every deed and action, in every thought and conception. He may indulge in free thought and free enquiry concerning everything that man's intelligence is capable of apprehending. To him science, the aim of which is truth, is the greatest ally to true religion. " Islam stands almost alone," says Guizot in his *History of European Civilization*, " among religions in discountenancing the reliance on tradition without argument. It demands that its votaries should undertake the investigation of the great work of their faith." Miracle finds no place in Islam to which Nature itself is a revelation of God, and its laws His eternal miracles, unmistakably demonstrating His Majesty, His Omnipotence, His Benevolence. In fact man knows nothing of God except through His work in Nature. Islam thus gave to scientific research a religious aspect unknown and unthought of before.

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ISLAM HAS REVOLUTIONISED THE HUMAN MIND

The first principle of scientific progress—the subservience of Nature to man—became an article of faith with the Muslims and impelled them to investigate the marvels of creation. By putting an end to all conflicts between religion and science, Islam revolutionised the human mind and imparted great energy and initiative to it. Moreover, it immeasurably enlarged the boundaries of religion, which had till then been regarded only as a means of man's future salvation, but now came to be looked upon also as an effective factor in his material advancement. Every branch of learning conducive to human weal and progress thus came within the purview of Islam, which harmonised the esoteric and exoteric sides of man's life. This is how modern progress had its origin in the spirit of free thought and investigation engendered by Islam.

ISLAM MADE EDUCATION COMPULSORY FOR ALL MUSLIMS

Of the three chief factors of modern culture and civilization—the subservience of Nature, freedom of thought and dissemination of knowledge—I have already dealt at some length with the first two. Let us see what Islam did for the third. No messenger of God, from Noah to Jesus, had done anything worth mentioning for the dissemination of knowledge, which was selfishly monopolised at that time by a few priests anxious to retain all power in their hands. But the Prophet of Islam, though he himself knew not how to read or write, laid the greatest possible stress on the acquisition of knowledge, and made it essentially incumbent upon all his followers, irrespective of sex, rank, colour and country. *Talab-ul-Ilm Farizatur 'ala Kulli Muslimin wa Muslimatin*: "Seeking of knowledge is imperative for all Muslims, male and female." "He who

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has been gifted with knowledge," says the Qur-án "has been gifted with an abounding blessing." "O Thou Who hast knowledge, grant knowledge to me," was the Prophet's prayer. He did not approve of his followers being entirely absorbed in the worship of God. Convinced as he was that an ignorant man cannot know God and realise His greatness and goodness, he made the acquisition of knowledge an essential of faith, and a religious duty for all his followers. They were particularly enjoined to be in constant search of knowledge, and were strongly urged to use aright their eyes and ears, through which organs all knowledge comes, with the help of the mind. Thus in that dark age, when the world was enveloped in ignorance and illiteracy, Islam advanced education by making it compulsory for all Muslims. The following quotations from the sayings of the Holy Prophet will show how he availed himself of every opportunity to impress upon his followers the importance and utility of knowledge, in search of which the Muslims were commanded to go all over the world, to all peoples and all nations.

To seek knowledge is incumbent upon every Muslim, male and female.

He dieth not who takes to learning.

A Muslim should study from the cradle to the grave.

Who so pursueth the road of knowledge, Allah will direct him to the road to paradise; verily the angels spread their arms to receive him who seeketh after knowledge; verily the superiority of a learned man over a mere worshipper is like that of the full moon over the stars.

The ink of the scholar is holier than the blood of the martyr.

An hour's contemplation and study of God's creation is better than a year of adoration.

The contemplation of a learned person for one night is more meritorious in the eyes of the Lord than the saying of prayers for several nights.

To listen to the words of the learned and to instil into others the lessons of science is better than religious exercises.

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He who acquires knowledge in the way of the Lord, performs an act of piety ; who speaks of it praises the Lord ; who seeks it adores God, who dispenses instruction in it, bestows alms ; and who imparts it to its fitting objects performs an act of devotion to God.

Knowledge enables the possessor to distinguish right from wrong ; it lights the way to heaven ; it is our friend in the desert, our society in solitude, our companion when friendless ; it guides us to happiness ; it sustains us in misery, it is an ornament among friends and an armour against enemies.

Whoever reveres the learned reveres me.

He who leaves home in search of knowledge walks in the path of God.

Seek knowledge though it be available in China.¹

ISLAM LAID FOUNDATION OF PHYSICAL SCIENCE

Such was the personal teaching of the Holy Prophet of Islam, which, for the Muslims, comes next in authority to the Holy Qur-án. It created an insatiable thirst for knowledge, and caused a tremendous upheaval of science in realms hitherto unexplored. Some undreamt of discoveries and inventions were made, and these immensely contributed to the progress of civilization and the welfare of mankind. Such an extraordinary outburst of intellectual activity was unparalleled in human history. There was hardly any science of which the Muslims did not make themselves masters. They created modern Chemistry, made important discoveries in Astronomy, added much to the knowledge of Mathematics and Medicine, and made most valuable researches in Botany, Geology, Zoology and other branches of Natural Philosophy. The foundation of what is termed Physical Science was thus laid, and the gate of investigation of the marvels of creation was flung wide. By unravelling the mysteries of Nature and widening the scope of knowledge, the Muslims introduced such blessings of comfort and happiness as were unknown

¹At the time of the Prophet, China, then under the rule of the great Tang dynasty, was at its zenith in respect of scientific knowledge. The Prophet urged his followers to go in search of knowledge even to such a distant country as China.

ISLAM'S CONTRIBUTION TO SCIENCE AND CIVILIZATION

before in the world. For example, there was hardly any delicacy of food and drink at that time, and man generally used to clothe himself in the skins of animals, rough woollen fabrics and coarse cotton materials. The Muslims brought into existence and use various delicious dishes, sweet drinks and perfumes, and fine cotton and silk cloths of beautiful designs. Messengers were sent to India, Persia and Greece to find out hidden treasures of knowledge, and fabulous sums were paid for works which had been concealed for ages from the world. Islam thus inaugurated an era of intellectual liberty and scientific research which brought about the European Renaissance, and introduced into the modern world arts, sciences and other accomplishments which ennobled the heart, elevated the mind and contributed to human happiness.

The height of scientific progress forecast by the Qur-án has not yet been attained. The whole world of creation is full of materials that await man's exertion for their development and utilisation. There are millions of things in the realm of the stars and in the bowels of the earth and the ocean that have been created for man's use. All these have yet to be harnessed in order to meet the increased requirements of human society. The Qur-án repeatedly speaks of their subservience to man:—

And He has made subservient to you the night and the day, and the sun and the moon, and stars are made subservient by His commandment; most surely there are signs in this for a people that ponder.

And if you ask who created the heavens and the earth and made the sun and the moon subservient, they will certainly say Allah.

He causes the night to enter in upon the day and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon: each one follows its course to an appointed time: this is Allah your Lord. His is the kingdom, and those whom you call upon besides Him do not control (even) a straw.

(To be continued.)

EID-UL-FITR (A. H. 1352) SERMON

BY MR. W. B. BASHYR-PICKARD, B.A.¹ (CANTAB)

O men and women, O my brothers and sisters, the month of fasting is finished. Thereby you have been brought nearer to your Lord : (Praise to His Name, the One !) for fasting purifieth and approacheth a man towards God. By the fast you have been strengthened in the Faith, and strengthened against evil; for fasting is a means, a mighty means of guarding against evil. But Islam is not a religion favouring asceticism. Islam is a religion adapted to the needs of mankind. To fast in season and to eat in season, this is good. Control the body, control and direct your desires rightly, this is good. Seek not to persecute your body, seek not to crush and obliterate your human powers and faculties, this is to err. God, Who created you, placed what is good in you and He (Praise to His Name, the Guide !) has sent down the Direction for the perfecting of the same, even the Glorious Qur-án.

O you who believe, you have assembled to-day, some from long distances, to pay thanks and to express your gratitude to God, the Mighty, the Merciful (Praise to His Name, the Bountiful !) ; but I ask you to consider—In your hearts are you satisfied that your numbers should be no more ? that from out of millions but a handful should be found following the Path of Direction, walking in the Way of Peace ? Are you content that your religion, the Divine Truth, even Islam, should be represented in these islands by the Shah Jehan Mosque at Woking, some two or three small Mosques and places of Prayer in the vast city of London ? Are you satisfied with this ? Is this enough ? In an age, when money can achieve so much

¹ Mr. Bashyr-Pickard led the Eid-ul-Fitr Prayers at the request of Maulvi Abdul Majid, Imam of the Shah Jehan Mosque, Woking.

EID-UL-FITR (A. H. 1352) SERMON

so quickly, is this enough? Are you satisfied? Islam does not lack money. Islam is wealthy. What then is wrong? With money and materials available, it must be the men who are at fault. Why are they asleep? Do they think that God (Praise be to Him, the All-Powerful, the Wise!) do they think that God will accomplish these things, that Allah, the One Supreme Lord will by a miracle establish His Religion in this land and cause His Light to be shed abroad without their instrumentality, without effort on the part of the Faithful? Falsehood assuredly shall perish, shall fade away and be no more! but what shall bring about the dissipation of falsehood? Nothing but the establishment of the Truth, the Divine Religion. Just as the darkness vanisheth and is no more at the advent of the sun, so falsehood must disappear at the coming of truth. Awake, then! Arise! establish the Truth! establish Islam! hold up the light! Can you imagine darkness disappearing except by the shining of the light? So no more can falsehood vanish except by the diffusion of the Truth. To declare and maintain the Truth is better than to attack falsehood. Truth standeth; and falsehood falleth of its own insubstantial nature. So Islam, the Truth, shineth securely, but Islam needeth your efforts. The lamps are lit; but they need hands to carry them hither and thither; and from one lamp others may be kindled, till there be no darkness left at all and religion be only for Allah, only for God, the One, the Most Merciful, the Bountiful, the Very Forgiving, the Wise, the Guide, the Altogether, the Pure, the First and the Last, and until upon humanity there rest the confidence, the kindness, the helpfulness of established unquestioned brotherhood.

O you, one and all, who hear these words, will you not hasten the day, the golden day, when race shall be but variety in affection; when race shall clasp the hand

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of race with affection and esteem, as a loved brother with different gifts, one to another as true helper, one in one respect making up for a deficiency in another respect and all combining together into completeness, into a harmonious design of various colours, but of one beautiful workmanship? Different languages, different capabilities, different excellencies, but all alike servants of the Merciful.

Now I do not claim that I am formulating herein a new idea. World-brotherhood is a well-recognised ideal, and may be advocated by many philosophies and not a few religions, but I seek realities: words and discussions please me not, unless directed towards some good purpose in action. A belief in words is a mere beating of the air; the only true belief is the belief carried out in action. And so I say, if you believe in world-brotherhood, follow Islam and carry out your belief in the reality of action. No race has intrinsically any superiority over any other race. Should any race take upon itself airs, act proudly, and despise another race, it thereby lifteth a bludgeon and battereth brotherhood.

In Islam this cannot be. If one brother is gifted beyond another, it is for the common benefit. So, varied excellencies will make good any deficiencies and strength will aid weakness for mutual benefit.

O you who believe, the three verses I have read to you from the Glorious Qur-án are from the *Sura Al Baqara*, the Cow, and form the concluding portion of that Sura. They portray the basis, the fundamental principles, the sure foundation, upon which rests the eventual victory of Islam.

Let me elaborate a little and show you more in detail the certainty of this matter.

EID-UL-FITR (A. H. 1352) SERMON

Now : "Whatever is in the heavens and whatever is in the earth is Allah's." The Kingdom already belongeth completely unto God. If you are Muslims, submissive unto the will of God, you are already sharers in this Kingdom. No occasion have you in any respect to grieve. Complete submission annihilates pain. Your belief in the completeness of the power and possession and protection of Allah is a garment of faith, rendering its wearer immune from anguish. It is the Robe of Peace.

Next : "Whether you manifest what is in your minds or hide it, Allah will call you to account according to it." God is All-Knowing. Hypocrisy availeth not, profiteth not. Away with it : Men you might possibly deceive ; but what benefit would that bring you ? Reward and punishment rest with God.

Cleanse your hearts completely : prayer purifieth the heart.

Now again, the next sentence from the Glorious Qur-án states : "Then He will forgive whom He pleases and chastise whom He pleases, and Allah hath power over all things." The account shall be complete ; nothing overlooked ; nothing forgotten ; and you shall be called to the full account : but God is Merciful, Forgiving. Though having full knowledge of the punishment merited, nevertheless your Lord will forgive whom He pleases and chastise whom He pleases. The matter rests with the Wisdom of the Most Merciful of the merciful ones. Seek Him, then, beforehand.

Now again : how is the victory of Islam to be obtained ? By holding fast to the Faith, by belief carried out into action. And what is this belief ? What is this faith ? Let me read again the translation of the verse of the Qur-án : "The Apostle believes in what has been revealed to him from his Lord, and (so do) the believers ; they all

ISLAMIC REVIEW

believe in Allah and His angels and His books and His apostles : we make no difference between any of His apostles ; and they say, ‘ We hear and obey ; our Lord, Thy forgiveness (do we crave) ! and to Thee is the eventual course.’”

This assuredly is the true belief of Islam, and to this belief shall be given the victory. Let us examine it, for it is a matter of the highest importance. Let me state the details. True belief comprises :—

Belief in the revelation from God (Whose Name be praised!) unto Muhammad His Apostle, even the Glorious Qur-án.

Belief in Allah, in God, the One, the Supreme.

Belief in His angels.

Belief in His Books (not the Qur-án only) ; assuredly there were more messages than one.

Belief in His Apostles (not in Muhammad alone : may the Peace and Blessings of God abide with him !) ; assuredly there were more apostles than one. Mark, too, how this is emphasised : “ We make no difference between any of them.”

We accept NOAH (May the Peace of God be with him !). We accept ABRAHAM (May the Peace of God be with him !). We accept MOSES (May the Peace of God be with him !). And, O you who have English ears, listen) ! We accept JESUS (May the Peace of God be with him !). We accept MUHAMMAD (May the Peace of God be with him !). And others, too, we accept (May the Peace of God be with them !).

The believers say : “ We hear and obey.” (We accept the Qur-án and the Messages delivered to the Messengers from God.)

“ Thy Forgiveness, O our Lord, (do we crave), and to Thee is the eventual course.”

EID-UL-FITR (A. H. 1352) SERMON

Now let us take the concluding verse of the portion of the Glorious Qur-án read to-day from the Sura *Al Baqara*: "Allah does not impose upon any soul a duty but to the extent of its ability." What a glorious verse! Allah, the Creator (Praise be to His Name!) has placed in each being its powers, powers which by Divine Grace may develop; but Allah (Praise to His Name, Who commandeth Justice!) does not require of any soul beyond the capacity He hath given it. This verse places perfection within the reach of every individual created. And what is this perfection? Even to fulfil one's duties to the extent of one's capacities. Perfection lies ready to the grasp of each one. No need to despond, and to hold perfection up as an unattainable ideal. No need to seek consolation in such idle phrases as "in this imperfect world" and "no one is perfect." Why not? Who created the world? Who created man? Will you cast a judgment upon your Lord's creation with such effrontery, with such presumption as to say: "This was imperfectly done"? Nay! I say; perfection rests as a possibility for each one. Your Lord asketh not beyond your power, but, whether you attain that perfection in accordance with your powers, rests very definitely with you.

To continue from the Qur-án: "for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought." Divine Justice, shining through the fabric of life! If you do good, you will be blessed; if you do otherwise, upon yourself is the punishment thereof. This is the Divine Dispensation and remains immutable, quite apart from earthly rewards and the punishments of man-made laws. If you do good, you will be blessed, and, if you do evil, upon your head inevitably is the account thereof. "Our Lord, do not punish us, if we forget or make a mistake! Our Lord, do not lay on us a burden, as Thou didst lay on those before us! Our Lord, do not

impose upon us that which we have not the strength to bear ! and pardon us and grant us protection and have mercy on us ! Thou art our Patron, so help us against the unbelieving people !”

O you who believe, O brothers from across the seas, I feel that I must express to you a special welcome on behalf of England, a welcome from your English brothers in the Faith. You have come to us from distant lands ; you are our guests, and those who love God (Whose Name be praised !) should assuredly honour their guests—an Islamic duty which, I venture to state, is widely upheld. Welcome, then, O our guests, and would that the Muslims of English race were more numerous to make this welcome wider ! so that, not only on this day of blessedness, but on many and many a day you might find its expression sweetening your time of exile. Allah grant it be so !
ALLAHU AKBAR ! ALLAHU AKBAR ! LA ILAHA ILL' ALLAH !
W' ALLAHU AKBAR ! ALLAHU AKBAR ! WA LILLAH IL
HAMD !

Now the time has gone on, and, there remains but little more to add to what I have said. I desire to conclude these remarks upon a note of hope, which, I feel, is not unwarranted. This is the day of small things indeed, but despise it not ! The beginning is made—and a good beginning ! Concentrate your energies with patience and goodwill. Seek the common good with attention and forbearance. Be not ready to expand disputings, but be steadfast in prayer. Do what you can. Spend what you can. Allah does not ask beyond one's power ; and surely with God a small service constantly attended to and carefully carried out is well-pleasing and worthy of reward. Be on your guard ; beware mostly against negligence and inattention for whatsoever lies within the scope of your daily life concerns the well-being of the Faith.

EID-UL-FITR (1352 A. H.) AT WOKING

Above all be constant in prayer! for unto Allah (Praise to His Name, the One!) belongeth the Kingdom of the heavens and of the earth, and ye assuredly are His servants. Seek, then, your Lord's commands!

O men and women, O my brothers and sisters, some of you, perhaps, have come here to-day out of sincere interest, some out of curiosity. To you I would say: "Behold Islam the worship in congregation of the ONE TRUE GOD (Praise to His Name there is none beside Him!)" To you I would also say: "Religion concerneth essentially the individual soul and God. Consider your case for yourself, and take your stand where is the Truth! One soul shall not answer for another soul. Whether is it better to err with millions or to find the Truth with few? Consider, then; but above all humble yourself and pray for the Grace of God, without which no one can be a believer."

EID-UL-FITR (1352 A. H.) AT WOKING

With the passing of each year, the Eid celebrations at the Mosque, Woking, are gaining in importance. Not only Muslims resident in England, but also the British public itself are beginning to look upon them as two of the outstanding events of the year. The strangeness of the Muslim festival, as such, is gradually wearing away, thanks to the pictures which appear in the daily papers morning and evening, and the films made of the Woking celebrations. The Woking Mosque is to be congratulated on this achievement whereof the importance cannot well be over-estimated, for more than twenty years these festivals have been held, at a great sacrifice by the Woking Muslim Mission. It is perhaps seldom realized that the celebration of such a festival in England and at a Mosque tucked away in one of the beautiful suburbs of London, is a very costly affair, but the money spent is seen to be

more than worth while when one tries to visualize the far-reaching effects with which this step has been blessed, and to look back upon the change it has wrought in the attitude of the average Englishman towards Islam. Such an one does not now feel himself to be quite unfamiliar with the people of Islam as was the case, say, barely 15 years ago.

On Wednesday, the 17th January, 1934, accordingly, the Eid was celebrated, as was the case last year, under the auspices of the Muslim Society of Great Britain, the prayers being offered at 11-30 a.m. The weather left nothing undone to wear the amenities of the occasion. It was threateningly dull and inclement. The sky was overcast, and it had been raining all night. Adequate precautions, however, had been taken to escape the rigours of the mid-winter English weather. A spacious marquee had been erected facing the Sir Salar Jung Memorial House, the lawn was carpeted, and interior of the marquee heated. The weather conditions were, indeed, so bad that, at one time it was feared that all the arrangements and precautions would be of no avail. But the indomitable spirit of the Muslim was not to be so easily daunted. As in years gone by, a multitude of Muslims from all over England poured in to offer their prayers of thanksgiving to God, the Merciful ; the be-all and end-all of Eid-ul-Fitr, which marks the termination of the Month of Fasting. In this great international congregation the rough edges of racial prejudices and nationalistic antipathies were conspicuous by their absence. One could see Indian Muslims, Egyptians, Malays, Arabs, Iraqians, Palestinians, Afghans, Germans, Hindus, British Muslims, together with British non-Muslims, mingling in brotherhood. To be in such a gathering is in itself an education. He who has but once visited the Eid festival at Woking takes home with him an impression

EID-UL-FITR (1352 A. H.) AT WOKING

and a world-brotherly spirit which can never pass from his memory. A non-Muslim is content with his own idealistic ideas until he sees the actual materialization of those self-same ideas within the fold of Islam. And it was in this feature that the utility of the Eid-ul-Fitr Prayers lay this year. About 300 friends were present, and the prayers were this year led by Mr. William Burchell Bashyr-Pickard, B.A. (Cantab), at the invitation of Maulvi Abdul Majid, M.A., the Imam of the Woking Mosque. This action on the part of the Imam created a most excellent impression among both Muslims and non-Muslims, for it showed conclusively that Islam is not only free from priestcraft, but that it is also as indigenous to England as it is to India or to the place of its origin. Above all, it gave confidence to our new brethren in the Faith. They have now begun to feel that their shoulders also can bear the burden of heavy responsibility which they will have to assume in the carrying of the message of Islam to the people of England. They have begun to realize that the spread of Islam is as much a duty of theirs as of their brethren in the East. Their paths, like the path of every pioneer, is beset with difficulties, but what ideal was ever achieved without difficulties.

The speaker in his sermon laid stress upon the importance of their carrying the message of Islam to the people of England. He also exhorted those present not to be satisfied with the present progress of Islam in the West. With men of his sincerity and courage at work the day, I am sure, cannot be distant when the dream of Mr. George Bernard Shaw (as depicted by him in his "Getting Married") will be realized.

After the sermon was over, Mr. Abdul Majid, the Imam of the Mosque, read a letter from Lord Headley (who is absent from England), which contained a report of the present state of affairs as regards the proposed Nizamia Mosque.

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The friends then dispersed to a social gathering and light refreshments, wishing each other a happy Eid, and embracing one another in the Oriental fashion. Gradually they all departed to their individual homes, and thus the happy day was brought to a close.

Amongst those present were Their Excellencies the Afghan Minister, the Arabian Minister, members of the Persian Legation, Sir Omar Hubert Rankin, Bart., Mrs. Buchanan Hamilton and Sirdar Ikbal Ali Shah.

It will interest our friends to know that this year, for the benefit of our poorer brethren living in the East End of London, Eid prayers were also held at the Poplar Town Hall, London, E. Our thanks for this are due to the untiring zeal and co-operation of Mr. Sanaullah, who also led the prayers.

THE WEST IN DIRE NEED OF ISLAM

BY MAULVI AFTAB-UD-DIN AHMAD, B.A.

It is still within living memory how on the acceptance of Islam by Lord Headley El-Farooq in the year 1913, the Muslims of Calcutta, under the wise guidance of Maulana Abul Kalam Azad, resolved in a meeting to send a regular monetary help to the Muslim Mission which the late Khwaja Kamal-ud-Din had started at Woking. Full twenty years have elapsed and the world has passed through a series of revolutionary changes during this period. The great Maulana himself had to pass through various vicissitudes in public life. His attention was taken up in the meanwhile by the political interests of the country of his birth. He tried to serve his community, as he understood it, by a political fight with the power that be. And in this he persisted for a pretty long time. The Khwaja and his silent efforts in England had had to be forgotten as a consequence. The Khwaja, nevertheless, plodded on, dying by inches

THE WEST IN DIRE NEED OF ISLAM

in his solitary and almost unaided struggles, and he died at last. It is significant that full one year after his death, the Maulana should speak once more on the very same subject of *Tabligh* in the West. The innumerable events of these twenty years, however, seem to have confirmed him in his views which he had expressed on the subject in 1913. We read the report of his speech in the vernacular papers. It is a long, comprehensive and instructive speech. It surely comes as a great solace,—we should not say encouragement, because we never miss it—to a fanatical band of workers, that we are, in a cause that is regarded as foolish by the worldly wise. It is but necessary that our co-religionists should carefully read the remarks of the Maulana and digest the valuable ideas contained therein. Specially will they hearten those who have been with us all this time through thick and thin. We only wish the Maulana had compared the present prospects of Islam in the West with those twenty years back. He owed it to the late lamented Khwaja, whom he admires so much. Be as it may, the remarks, as they stand, are of great value to the public mind of Islam, as they come from a person who has made a thorough study of the history and religion of Islam and of the various world movements, and has personal experience of a political fight with the greatest of European powers. As workers in the field, we feel it our duty to do something to force them upon the attention of the Muslim public as they tell them of the dereliction of a great duty of theirs. Hence the relevant portion of the Maulana's speech should be circulated as widely as our friends can afford. The remarks were made in the course of a speech at a meeting of the Anjuman-i-Tabligh-i-Ahle-Hadees recently held in Calcutta, and they are as follows:—

“The greatest religious community of the world is of the Christians. You are all aware how, some time after the appearance of Islam, affairs of the world took such a

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turn that the different political communities of the world felt the necessity of launching a vigorous propaganda against the Muslims and their religion Islam. Pressed by this necessity the Christians spared no efforts in making this propaganda a successful venture. In the beginning this propaganda took the shape of Crusades. A movement was set afoot in Europe to wrest Jerusalem from the hands of the Muslims on the ground that the great majority of its population consisted of Christians. As many as eight attacks were directed against that city under the influence of this movement. It was Salah-ud-Din Ayyubi, at last, who finally restored the city to the possession of the Muslims. But the propaganda did not die there, rather did it assume greater dimensions, although in different colours. False charges were levelled at the doors of the Muslims in order to create a widespread prejudice and misunderstanding against them. You will be surprised to learn some of these charges. It was said that the Muslims were an idol-worshipping nation, that Muhammad was a golden image which was kept in Medina, that the Muslims had nothing to do with the unity of Godhead, but was a nation given to plunder and loot as the only means of their livelihood. Fortunately this kind of propaganda has now ceased to be in currency in Europe, because the condition of its own religious circle is far from encouraging. The condition is such there nowadays that even if any church leader were to stand up to speak on their own affairs, people turn a deaf ear to him, saying he has gone mad. But the propaganda of the past was so effective in its penetration that the echo of those poisonous ideas is still to be found in the expression of European public opinion. And the poisonous propaganda that Islam is anything but harmful to humanity has been constituting an essential part of its literature, so much so that proverbs are to be found in currency which are based on these false notions.

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“ You do not require any stories of miracle-working to be presented before these people. Europe has broken loose the fetters of religious dogmatism and has entered in an era of reasoning. The present standards of Europe are not those which are unfortunately the standards with the religious leaders of Asia and of the East. When you will offer Islam to these people they will not enquire whether or not there are miracles in it. Instead they will analyse it to find if there is any cold water therein to quench their thirst and any elixir to cure the diseases they are suffering from.

“ The standard of Europe at the moment, consists of this. It is eager to have all its different social problems solved in the shortest possible time. It is in search of such a programme of action as will enable it to live a peaceful and healthy social life. It is anxious to see the impediments that lie in its way removed. And for their achieving all these objects there is only one way, *viz.*, your presenting them with Islam. But before you do this you have to decide in what way you are to present the teachings of Islam before them. You have to face the question, and quite in a courageous manner. There is no harm and no evil in that you have to tread upon new and tabooed regions of thought in tackling this problem. You have to bear in mind that if these teachings are for man and if they are for them to act upon while living on this earth, they have certainly to be presented in a manner that people may not be frightened by them. But if you think that these teachings are meant for the angels then you may go on with your own pet ideas.

“ The nations of Europe have action as their guiding principle of life, and reasoning the light of their way. And as a consequence they are always on the look out for a programme of action. In the beginning they took a programme from Rome but it proved of no use. The

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age following the French Revolution and the American Independence gave them the message of democracy. They prepared various prescriptions on the inspiration supplied by this message. One of these prescriptions was of Rousseau. Another was prepared by Karl Marx. And there were many other similar prescriptions prepared by their different philosophers. But all of them proved useless. As a consequence they are in anxious search for new programmes now as ever, and all are proving wrong as usual.

“The prescription, which they need, lies, however, with you, in all its correctness. You have only to present it before them and they are sure to recognise it.... The solutions of social problems, of which Europe is in search, lie nowhere but in the Qur-án. And if you only offer it this water of life it will accept it without delay. It is already tired in its search for the right prescription, and its thirst still remains unquenched. So it has been compelled to incline towards this spring of life.”

TWENTY YEARS AGO

THE BISHOP OF WINCHESTER AT WOKING AND ISLAM¹

We are pleased to note that the Muslim Sunday lectures at the Woking Mosque, though in their early stage, have not failed to invite the attention and courtesy of the Church dignitaries. We find that we have been alluded to in the speeches of various reverend gentlemen who have taken part in certain public functions in the last two weeks at Woking. When speaking at the C. M. S. Anniversary, Dr. Weitbrecht, late of the Batala (India) Mission, made the following remark about our work: ‘It was a movement which had to be fought. . . .’

We, however, reproduce here what we find in the columns of the Woking Herald of March 20, while reporting the speech of the Bishop of Winchester:—

“In his address to the candidates after laying-on of hands (when performing the rite of Confirmation at Christ Church, Woking), the Bishop, in speaking of the difficulties they would

¹*Islamic Review*, April, 1914.

TWENTY YEARS AGO

have to contend with in life, said he wanted them to be not merely good men and women, but also Christian men and women. Since he was last in Woking he understood there had been started amongst them a movement of the Mohammedan religion. That was rather a difficult thing for Christian people to know how to consider, but he wanted them to look upon the good side. They must evidently behave with charity and courtesy, but they could not help entirely refusing it as a religion, although it helped them to understand what the truth of their own religion was. Heaven forbid that he should say the Mohammedans had no goodness in them, and he often thought they set Christian people an example in the matter of prayer;.....”

AFTER THE BATTLE OF LIFE¹

Naked I stand before Thy Throne,
My hands upon my breast,
My happiness in Thee alone
And Thy eternal rest.

Not slothful rest, as some would think,
But rest from earthly fears,
The stream of life to freely drink
Which in Thy home appears.

Dear Father, I can praise Thee now,
The lengthy struggle o'er,
Again repeat the oft told vow
And thank and love Thee more.

My gratitude is sweet to Thee,
Though smell the offerings seem ;
It is the offering of a soul,
And is no fancied dream.

The earthly treasures now with me
Can never fade away ;
Intensified they'll ever be
For all eternity.

HEADLEY.

¹*Islamic Review*, April, 1914.

RETRIBUTION IN ISLAM

BY DR. MUHAMMAD ALI AL-HAJ SALMIN

The laws of the world, both national and international, are not sufficient to give to the world international peace, justice and public tranquillity that is needed, because they are not complete or perfect. The very fundamentals on which these laws are based are not compatible to human nature. While, on the other hand, the Islamic laws of justice and retribution, based as they are on human nature, are consistent in every way.

Christians who regarded the teachings of Christ, and non-co-operators who think the non-violent resistance of Mr. Gandhi as the sure means of international justice, only see one side of the picture, conclusions that are based on the one-sidedness can never be correct.

For example the Christian teaching is that if the hand or voice is not raised against the doer of an injustice or cruelty, then the doer feels ashamed and resists from doing wrong in future. This is true, but only in few cases when the injustice or injury is done on account of some misunderstanding, but not in all cases and conditions. For instance, in the case of a Prophet it would prove good, the people he had come to teach see that he had stood all injustices, harm and injuries, and believe in his greatness ; or again there are some people who are really good, but under some provocation had done some injury to another, their good nature will soon assert itself, they will find out their wrong and try to make good. But there are others, and a great number, whose kindness is deadened, gentlemanliness flown ; they, in their power of wealth, and for their pomp, inflict all sorts of injustices and harm others, they would never be brought to retrieve their harm, for meekness keeping quiet. Similarly those

RETRIBUTION IN ISLAM

who think the propagation of truth against their policy, cannot be affected by the principles of Christ. Just and only just retribution is the thing that can bring them to realise their mistake and folly. Only when they are brought to book do they realise that justice and punishment is something, and keep away from doing wrong. These few instances show that the teaching of Christ, though good, is not complete and good for all time and purposes.

The other principle, that of non-violent non-co-operation has got the same flaw. It may prove useful when the number of the doers of injustice is less than the number of people subjected to it. The success, if any, of this movement of Mr. Gandhi is simply because Englishmen are not the inhabitants of India, and that the existence of Indians is necessary for the benefit of England. Otherwise if Indians had been only 30 lakhs instead of 30 crores, and if had it been possible for England to replace these with the English, then the non-violent non-co-operation would not have achieved any success.

Even in spite of this, if closely studied, one would find that either non-violence, or non-co-operation are no principles at all, but they are only the feelings that are given these high sounding names. The leaders know very well that they cannot prepare the whole nation in a day to be ready to lay down its life at a moment's notice for the country, but that they can prepare it to be ready to fill the prisons, and receive the *lathis* of the police. These leaders also know that they dare not raise the nation to effect a revolution because it will endanger their own lives. It is because of this they have coined these two names, but in reality their purpose is to rouse and awaken the whole nation by popular agitation. When this agitation has spread sufficiently the movement will automatically become violent and aggressive, as it is already becoming

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apparent from the violent outbursts of individuals in shooting Europeans and attempting to wreck trains. The leaders of Russia and France taught the same, and in both countries the result was a bloody revolution. If there be a revolution in India it will be, not because of the non-violent non-co-operation but because of the agitation spread in the name of it.

In short the non-violent non-co-operation is not an instrument of peace, but of destruction. Against this the teachings of Islam are perfect and sufficient to bring peace and tranquillity by bringing the oppressors to justice.

CORRESPONDENCE

LONDON.

THE IMAM,

THE MOSQUE, WOKING.

DEAR SIR,

I beg to thank you for your letter. I have not been fortunate enough to find a Holy Qur-án, although I have had quite a number of your books and still have one which I read and digest every week.

If I am not taking a liberty I should like to explain myself. As a boy of fourteen I read a Qur-án which was my father's and since then I have not been fortunate enough to have one of my own and cannot afford to buy one. I do not get a lot of time for study as I work six full days a week, but there are certain sayings in the Qur-án that are in my mind every day and passing my lips.

I sincerely trust you will not think I am taking a liberty in writing to you this way as I am afraid mine is a very complicated nature of good and bad.

Thanking you once again for your kind consideration.

Yours faithfully,

E. I. B.

CORRESPONDENCE

LONDON E. 14.

THE IMAM,
THE MOSQUE, WOKING.
REVEREND SIR,

I recently had the great pleasure of reading the December number of the *Review*. Would you be so kind as to forward me a few pages of "The Holy Qur-án," as something of more than ordinary interest has been aroused within me.

Is it possible for me to borrow this book from a library? Also is it possible for me to obtain the book in parts, such as the Christian books—Matthew, etc.

I would greatly appreciate these sample pages, as I am anxious to learn more about the uplifting religion.

Yours sincerely,
E. F.

ADEN, ARABIA.

THE IMAM,
THE MOSQUE, WOKING.
DEAR BROTHER,

Perhaps you will be surprised to receive, from such a remote corner of the world as Aden, a letter of appreciation of the services to Islam rendered by the late Khwaja Kamal-ud-Din Saheb; but let me assure you that the Aden Muslims deeply lamented the death of such a great defender of Islam as Khwaja Saheb, who died a martyr in the cause of the Holy Qur-án.

Khwaja Saheb had interest in all parts of world and Aden was not an exception. I am one of his admirers and a regular reader of your *Islamic Review*, which illuminates the whole of Europe with its effulgent light. I personally met Khwaja Saheb when he landed at Aden on his way to London. What a towering personality! His mien, meekness and noble smiles were enough to win over any heart for Islam. It was a sultry afternoon when I saw Khwaja Saheb writing a post-card at the book-shop of Haji Abadi Hassan. Intimation was received and I was over-anxious to see that great personality who had made a great sensation in Christendom. He got up from his seat and warmly shook hands with me. After a few minutes-talk on general topics, Khwaja Saheb asked me where he could meet the late Khan Saheb Yousoof Khan, President of the United Recreation Club, Aden. I supplied the information. Presently, Somalis, Arabs and Indians collected on the road near the shop and when I left Khwaja Saheb they riddled me with all sorts of questions. I explained them the work Khwaja Saheb had undertaken and described the success achieved by him in England. They replied "Oh! Is that the

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Great Khwaja who is out to defend and spread Islam by his sweet words and conquering tongue? *Masha Allah, Allah-o-Akbar!* God may give him energy and long life to assist him in his Mission. These words, expressed by an illiterate section of the Aden public, are still ringing in my ears.

When Khwaja Saheb started for England and news about his Mission was received, the whole world of Religion keenly watched his bold attempt. Some doubted his success, some considered his attempt a wild-goose chase. I was convinced that as Christianity is keen to measure swords with Islam, and as Europe is a land of freedom of thoughts—not the land of Lamas—Khwaja Saheb, with his driving force and perseverance was certain to capture the heart of Christianity in the long run. And that is what actually happened.

Khwaja Aziz-ud-Din Saheb really chose a miraculous name for his son, for “Kamal-ud-Din” is equivalent to “ACME OF RELIGION.” If I am not mistaken that name mysteriously worked up the mind of Khwaja Saheb from his very boyhood to prove the intrinsic worth of the appellation. It is otherwise inexplicable to me what was the mystical and hidden power that made him give up his lucrative profession at the Bar in favour of such an arduous task as a Muslim Mission work in the heart of Europe singlehanded—a task which has no parallel in the annals of Islam.

What services Khwaja Saheb has rendered to Islam in particular and humanity in general, requires the mighty pen of Gibbon or Carlyle to portray. All what we can say in our meagre expressions is that Khwaja Saheb has laid a foundation too strong to be shaken by the strongest convulsion of Europe. He had solved almost all the knotty problems which baffled the world of Christianity for centuries in the past. His open letters to Bishops and the mass of literature written by him are silent witnesses of his achievements. Alas! he was not spared to complete his Commentary of the Qur-án, which would have been a great boon to the Islamic World.

In this selfish world one can easily meet mammons of unrighteousness; but to find such a devoted man like Khwaja Saheb, who fought to death in the cause of Islam, is very rare. Khwaja Saheb was indeed lion-hearted, a man who clung to truth and silenced the Church in its own interpretations of Islam. He had performed, single-handed, a work of such a great magnitude which could not be dreamt of by such high Islamic Power as “Khalifatul-Islam.” It is easy to conquer Mount Everest—a silent piece of nature—but to conquer the heart of a civilised nation, as Europeans, good enough to talk down Demosthenes to submission—in their own tongue and in their own land, must be a great feat that none but Khwaja Saheb could perform. I admire the patience, fortitude and unflinching faith in Almighty God, of this great man.

MUHAMMAD THE MAN

The method of proselytizing adopted by him was indeed original and marvellous. He never admitted converts into the fold of Islam who simply and blindly could utter "*La ilaha il Allah wa Muhammad ar-Rasool Allah.*" He considered not religion a blind man's buff; but a game of check and mate. He actually debated the doctrines of Islam with those seeking enlightenment at his hands, and only after conviction and clear exposition of the simple truth and beauties of Islam would he accept new converts to the faith. This discloses to us his philosophy of proselytism. And what an innocent refutation of the charge laid at the door of Islam by Sheldon Amos who says: "It was the good fortune of the Arab conquerors that religious proselytism went hand in hand with military conquest." (Science of Politics, page 75.) His chief aim all the time, I am sure, was not to collect a number of starving half-naked negroes from the streets for quantitative analysis of Islam; but men who could take up his place and push on his monumental work when he is called back from his earthly tour. To such men the Muslim World looks for the future propagation of Islam in the British Isles and elsewhere. The *Islamic Review* must live, and I pray for its long life and success. May God give blessings and eternal peace to the soul of its founder. Amen!

Yours fraternally,

A. Y. KHAN.

MUHAMMAD THE MAN

BY SAYYID ARIF SHAH, B.A.

Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us,
Foot-prints on the sands of time.

Since the dawn of human life, this planet has been visited by many a Prophet, Saint and Reformer; men of high calibre and outstanding personality; in and among different ages, places and peoples. As it has been admitted that until and unless we, human souls, take to ourselves a model by whose example we may regulate life and conduct, it is impossible for us to "make our lives sublime," or to accomplish anything which deserves to endure. We require for that model a man of peculiar qualities—one who brings to us something new, refreshing and original, who comes to us at first hand, a man of unflinching zeal,

tireless, fortitude and peerless personality in emulation of whom should lie for us the way to that salvation which is the longed for bourne of the human soul.

Let us, therefore, survey the mysterious expanse of the History of the World, and find out for ourselves which of its innumerable suns and stars shine upon and illuminate it the most, and on whose shoulders the mantle of the Ideal for mankind at large is best fitted to repose.

Let us take the writers first. Ghazzālī, Rūmī, Sa'dī, Firdausī, Ibn-u'l-Muqaffa, Hāfiz and Tabarī, Homer, Shakespeare, Dante, Voltaire, Milton and Euripides, showed to the world the rightful superiority of language over feelings, as well as that of imagination over language. They have shewn us how language is able to vivify the objects of its praise, to leave a permanent impress on the minds of its readers; to cleanse, like pure water, the soul and, through the soul, the body, and to take, as it were, a distinct photograph of the processes of human thought.

Cicero and Byron, the great champions of liberty and patriotism, the masters of feelings and passions are for us familiar figures; we recognize the patriotism and the noble fortitude of Socrates and Demosthenes, who, fired with the Divine Spirit, waged a tireless crusade for Truth, Righteousness and the Emancipation of their fellows from the strangle-hold of evil conventions and meaningless rituals which prevailed among the Greeks up to the very last moments of their precious lives. Rousseau and Oliver Cromwell, the Lord protector of England, are of those who, perceiving the evil canker of vice draining the life-blood of their peoples, came with their respective remedies and succeeded in cutting down the evil and curbing the most carnal desires of their peoples, thereby revealing to them the path of Peace whereby alone they might attain to the Kingdom of Heaven.

MUHAMMAD THE MAN

Luther and Calvin, those noted reformers, imbued with a mighty zeal for combating the evils of the Church of Rome, protested against the wrong teaching of the Pope, and the world came to know of the false and corrupt teaching of Christianity—Christianity which had originally been free from any sort of mischievous alloy. They were firm and adamant in their resolve to expose the hypocrisies of the priests and the ignorance and the slave mentality of those to whom they preached, caring no whit for the numberless troubles and obstacles encountered on the part of both clergy and laity.

Washington, Garibaldi, and Alfred the Great are among the few peerless personalities of world-fame who fought for the welfare, prosperity, settled government and freedom of their respective countries. Again, the Carthaginian Hannibal, and Julius Cæsar the Roman, both of them masters of magnanimity and courage before whom the heights of the highest mountains and the depths of the deepest oceans dwarf into insignificance were men, who, utterly sincere in their devotion each to his motherland, died like happy warriors fighting for the noble cause of its freedom; while the scientific and philosophical achievements of Bacon, Newton, and Epicurus gave a new and profound insight into the mysteries of the Universe, representing thereby to us at the same time the greatness of its Master. For this we owe gratitude to them, as also to Plato, Solon, Galen, Pythagoras, Euclid and Aristotle, the master minds of old Greece, for teaching us the immutable principles of learning.

I also recognize the large heartedness, the greatness of soul, the force of reason and the wisdom, the sublime law-giver Solon in whose code reposed the secret of the wonderful and rapid progress of his country; of the great romantic Charles Dickens, whose very Novels were potent in removing the barbarous laws and customs then

surviving in his country ; of Addison and Johnson, who inspired in their fellow-countrymen the zeal for literature ; of the revered Mathre, who, for the first time laid the foundation of the census—that wonderful system whereby the king may see at a glance the doings and details of and concerning his kingdom and his subjects ; of Adam Smith who raised the standard as well of humanity as of civilization by introducing the Science called Economics, another important branch of Learning ; of the great reformer Seneca who advocated justice as the essence of Law, and wrote volumes on Metaphysics and Theology ; of the mystical King Arthur of the Round Table fame, himself the mirror of justice and the benefactor of the poor and the down-trodden ; of great Ulysses, the King of ancient Ithaca whose wisdom and whose wanderings have been themes for poet through all the ages, from Homer to Tennyson. Of Polyenus, the noted writer on War, that most important science of destruction both to peace and mind ; of Huntrede who made known to the world the Art of Agriculture by his exquisite poetic compositions ; of the great Historian Latoshe whose History of Rome inspired one hundred and forty heroes ; and of all the masterminds both of East and West for their learning, wisdom and nobleness of heart. But among them all have not found one by following in whose footsteps I can reach my goal. I have not found my Ideal.

Again, when I consider Adam, the father of humanity, Noah and Abraham, David and Solomon, Joseph and Jacob, Ishmael and Isaac, Moses and Jesus, my eyes do not linger on them—though it must not be assumed from this that I do not believe in the verse : “ Do not differentiate between one Prophet and another.” On the contrary I believe, as do all Muslims, that all the prophets who were sent to ameliorate the lot of humanity were

MUHAMMAD THE MAN

prophets of Islam, which means peace and perfection—and I feel discouraged and sad at heart. But when I conjure up for myself the lovely, loving and lovable personality of the Prophet Muhammad (on him be peace!), that paragon of beauty, that quintessence of creation, that Leader of and Intercessor for humanity, that finest blend of all that is best in man, I am refreshed and take courage. If Adam was the “deputy of God,” Noah “the saved one,” Abraham “the intimate friend,” Ishmael, “the sacrificed one,” Joseph, “the beautiful one,” Moses, “the mouthpiece,” and Jesus “the spirit of God,” Muhammad was all in all. In him we find merged all the qualities of his fore-runners. He is the perfect personality as described in the couplet:—

*Husn-e-Yusuf, Dam-e-'Isa Yad-e-Baiza dāri,
'Anchih khubān hama dārand, to tanhā darī.*

which being translated, runs: “Thou combinest within thee all that was individually given to Joseph, Jesus and Moses, to wit, thou hast the beauty of Joseph, the reviving breath of Jesus, and the white hand of Moses.” In other words, in Muhammad was concentrated all that was individually possessed by Joseph, Jesus and Moses, all in fact that we would see in a perfect man.

In spite of all the great characters it has produced the world, with all its groups, colours, habits and conventions is yet in dire need of a single and unique personality who, notwithstanding all differences of religion, culture, caste, colour, complexion and language should yet be common to all, and acceptable to all. Such a personality, as described above, is found in Muhammad, the Hero of Islam, which is the Universal Religion, a true Prophet, and a true Man who, realising the social and the religious vices gnawing at the heart and poisoning the life-blood of the human race came with a remedy—a remedy perfect and permanent in its effect. God, the most High calls

him "The Mercy for the Worlds," for the Qur-án declares most emphatically ; "And We have not sent thee except as the Mercy for the Worlds."

Again, the mission of each and every prophet and personality as mentioned above, was limited to the cultivation of a particular trait of human character. Thus, the life of each of the above persons represented a model in this or that branch of human morals, but the life of the Champion of Islam embraced human nature in its entirety, and raised it to the acme of perfection. In his own life, every phase of human morals found complete manifestation, and he is, on this very account, called the PERFECT EXAMPLE for humanity.

In the Mosaic dispensation, prophet after prophet made his appearance to serve as a model in one particular line, but the illuminating star of Arabia, by himself, combined in his own person and in a much higher degree the collective virtues of all the Israelitish prophets. The manliness of Moses, the tender-heartedness of Aaron, the generalship of Joshua, the patience of David, the grandeur of Solomon, the simplicity of John, and the humility of Jesus, all merged in him. Thus every patriarch sent forth but one ray—a single beam of light, in one particular direction, but the Star of Arabia, whom God calls "The Mercy for the Worlds" (not of a particular nation or community) was sent to give light to the whole Universe. He knew no jugglery or deceit ; he was neither poet nor magician, as the Western world has called him. He was the Apostle of Allah, the Most High—the centre whence radiated everywhere Light for the World.

The greatness of a man consists not at all in the working of miracles, nor in preaching or in the formulating of theories ; these are but transient activities. His greatness is to be found in a mighty and comprehending personality, an attribute responsible, like prayer, for

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working wonders indescribable. "Personality," says the Sage of Woking, "conciliates opposition and inspires love, respect and imitation, which result, in the long run, in implicit obedience. It changes ideas and revolutionises thoughts." I would rather say that it creates a new basis for the better actions of generation after generation of the human race. Muhammad (peace be on him, and on his descendants), is such a personality, and therefore unique. "If the test of a great man's inspiration is the reverence which his personality radiates and his words inspire in the hearts of those who acknowledge his divine origin," says an Englishman, "then Muhammad must be numbered amongst the greatest." The test is right, and Muhammad is a unique figure and character, in view of the devoted love and implicit obedience that he inspired in his followers, who were not persons of inferior standing or mental calibre, but men of rank, wealth, culture and position, as well as in his own kith and kin, who knew the intimate facts of his life.

It would need volumes to describe the versatility of character of the Prophet, and at the same time, I am confident that History will never be able to show any personality other than the Prophet Muhammad wherein we may find the assemblage of all the virtues, human and divine; the virtues that constitute and evolve humanity, which is a problem of a very complex nature; I mean humanity in its various aspects—physical, emotional, sentimental, social, moral, mental and spiritual. To do justice to this super-man, to his sincerity, generosity, frugality, broadmindedness, firmness and tenacity of purpose, his steadfastness, his calmness in adversity, his meekness in prosperity, his humility in greatness, his modesty of character, his anxious care for animals, his passionate love for children, his bravery and fortitude, his magnanimity of spirit, his unbending sense of justice, and, above all, his noble mission, volumes, indeed, would

be required. These and many more are the phases that can be depicted and portrayed by the pen. Let me, therefore, before I turn to the later days of his life, describe, in the words of the late and greatly lamented Rt. Hon. Sayyid Amir Ali (may his soul rest in peace) the Prophet's life that he lived in Mecca, the place of his birth and of his Call :—

“ We have seen this wonderful man as an orphan child who had never a father's love (we all know that the prophet was a posthumous son of Abdullah, son of Abdul-Mutlab) bereft in infancy of a mother's love and care ; his early life is so full of pathos ; growing up from a thoughtful child to a more thoughtful youth. His youth as pure as his childhood, as austere as his boyhood, his manhood as pure, sublime and devout as his youth. His ears ever open to the sorrows and the sufferings of the poor and the weak ; his heart ever full of sympathy and tenderness towards all the creatures of God. He walks so humbly and so purely that men turn round and point. ‘ There goes Al-Amin, the true, the upright, the trustworthy.’ A faithful friend, a devoted husband, a thinker intent on the mysteries of life and death, and on the responsibilities of human actions (the aim and end of human existence) he sets himself to the task of reclaiming and reforming a nation, nay, a world, with only one loving heart to comfort and to solace him. Baffled, he never falters, beaten, he never despairs. He struggles on with indomitable spirit to achieve the work assigned to him. His purity and nobleness of character, his intense and earnest belief in God's mercy bring round him many a devoted heart, and when the moments of the severest trials come, like the faithful mariner, he remains steadfast at his post until all his followers are safe, and then betakes himself to the hospitable shore, such we have seen him, we shall see him now, the king of men, the ruler of human hearts, chief, lawgiver, and supreme

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magistrate, and yet without self-exaltation, lowly and humble. Henceforth, the preacher, who with his own hands mended his clothes and often went without bread, was mightier than the mightiest sovereigns of the earth."

Before the contact of Western culture with Islam, the enemies from the various opposite camps poured forth torrents of abuse on the Prophet, but "Muhammad is no longer an impostor, but a great reformer. He is no longer a neurotic patient suffering from epilepsy, but a man of tremendous character and unbending will. He is no longer a self-seeking despot, ministering to his own selfish ends, but a beneficent ruler shedding light and love around him. He is no longer an opportunist, but a prophet with a fixed purpose, and a man of strong will, undeviating in his consistency." All this Europe has acknowledged and acknowledged freely too. Thomas Carlyle and Gibbon, gifted writers, both have, each in his own way, done full justice to this man, in whom merges all that is best in humanity and whose personality combines within itself all that is required in a man. His whole body was permeated with the Divine Love, so to say. In fact, he was so much in love with his Maker that his whole life was devoted to an up-hill struggle for Truth, the ultimate goal of all wordly striving. Davenport and Bosworth Smith in English, Krehl and Gremence in German, and Caetani in Italian have opened to the Western world vistas of the life of the Prophet which demolish completely the stock arguments employed by Christianity against this benefactor of the human race. George Bernard Shaw, whom somebody has called "The Voice of To-morrow,—addressing us To-day," has studied both the man and his creed, which is not merely a system of Theology, but a perfect civilization in itself, and feels not the least hesitation in accepting him as True Man in the real sense of the word. Inspired by his simple, sincere and sweet creed Shaw has, in one of his most recent books, emphatically

declared that within a very short time, this world will have only one religion, Islam ; for he believes that that man is in all essentials a Muslim who believes in the Unity of God, the Equality of Mankind and the Prophethood of Muhammad. In his " Saint Joan " he brushes away all the wrong notions and biased views of the Christians against the Prophet of Islam, whom God Himself describes as " The Mercy for the Worlds " (*Rahmat-ul-lil 'alamin*).

While the achievements of every great man are, as I have said before, limited to a definite sphere, those of Muhammad (peace be on him) cover the entire field of human conditions. If, for example, greatness discovers itself in the reclamation of a degraded nation, who can have a better claim than he who lifted up a nation sunk so low as were the Arabs, and made of them the torch-bearers of Culture and Civilization ? If greatness lies in unifying the discordant elements of a society into a harmonious whole, who can have a better title to the distinction than he who gathered together a people like the Arabs, split up into warring tribes severed by generations of blood-feuds. If greatness consists in establishing the Kingdom of God on Earth, there, too, he stands unrivalled. If greatness lies in displaying high morals, who can be a match for one who was referred to by all, foes included, as " Al-Amin," the Trustworthy ? If conquest determines the greatness of a man, surely, even here, history cannot find the like of the Hero of Islam, the Champion of Humanity, who rose, as we have seen, from a helpless orphan to become a mighty conqueror and a King, nay, an Emperor of an infinite Empire of Islam which has withstood storm and stress all these thirteen hundred and fifty-three years. If the *living driving force* that a leader commands be the criterion of greatness, his name, even to-day, casts a charm as of magic over four hundred millions of souls spread all over the habitable world, binding them together at the same time irrespective of caste, clime, colour and creed, with the strong yet pliant cord of Brotherhood.

(*To be continued.*)

WHAT IS ISLAM ?

WHAT IS ISLAM ?

[The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.]

ISLAM, THE RELIGION OF PEACE.—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its religious sense signifies complete submission to the Will of God.

OBJECT OF THE RELIGION.—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM.—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

THE QUR-AN.—The Gospel of the Muslim is the Qur-án. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-án, the last book of God, came as a recapitulation of the former Gospels.

ARTICLES OF FAITH IN ISLAM.—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

PILLARS OF ISLAM.—These are five in number: (1) Declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

ATTRIBUTES OF GOD.—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the

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Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION.—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

ETHICS OF ISLAM.—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

CAPABILITIES OF MAN IN ISLAM.—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre, is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

THE POSITION OF WOMAN IN ISLAM.—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

PERSONAL JUDGMENT.—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

KNOWLEDGE.—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

SANCTITY OF LABOUR.—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY.—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

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